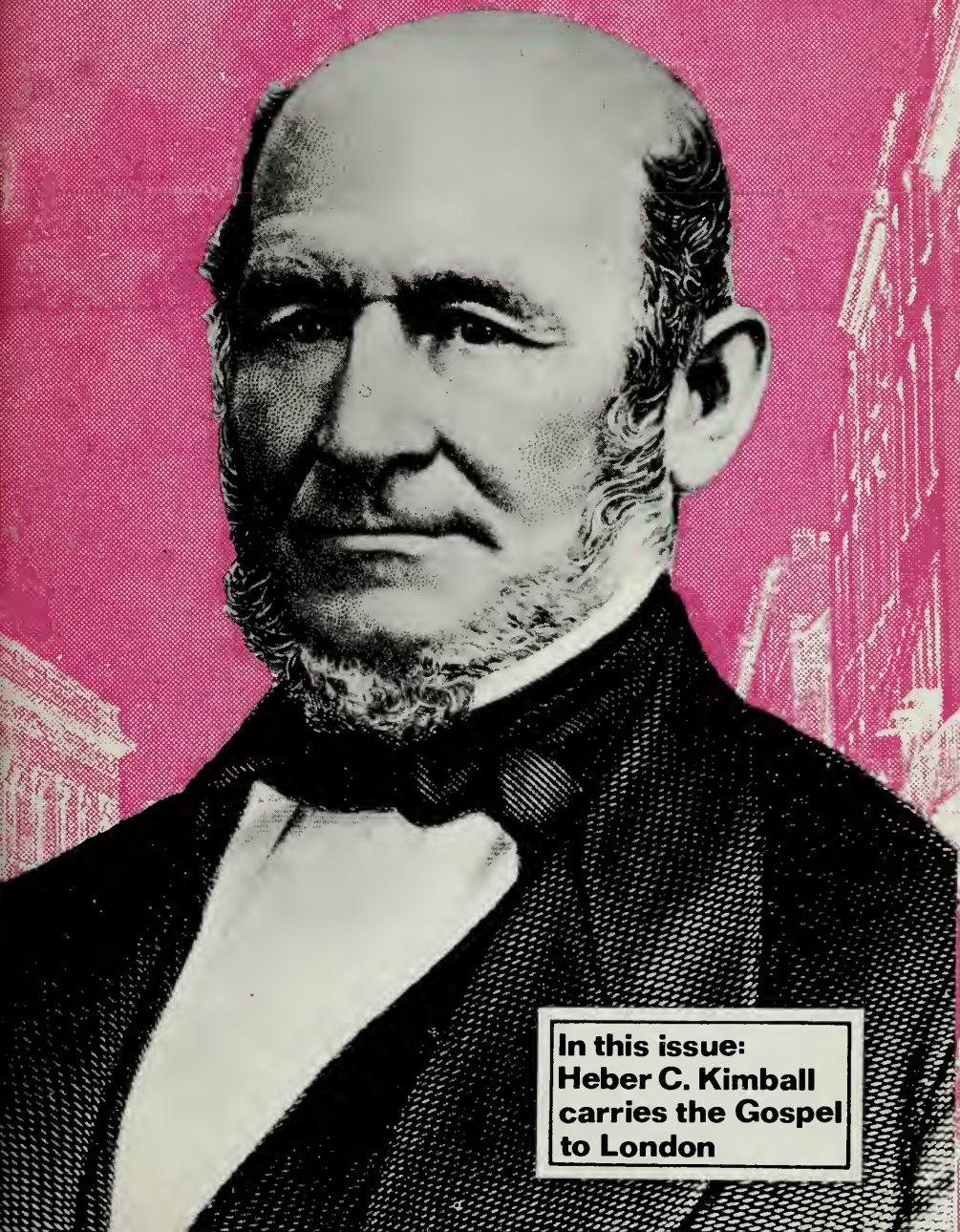


# *Millennial Star*

JANUARY

1970



**In this issue:  
Heber C. Kimball  
carries the Gospel  
to London**





# Millennial Star

**JANUARY**

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## FRONT COVER

Our front cover this month shows a picture of Heber C. Kimball, with background of a London Street of the 1840s.

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# 2019

January 1  
—traditionally  
the time of  
the year for  
making  
**NEW YEAR  
RESOLUTIONS.**  
But  
most times  
these are just  
“funny”  
resolutions  
—like  
resolving to  
put the cat out  
every night;  
taking the dog  
for a walk  
each day; giving  
your wife tea  
in bed on a  
Saturday morning,  
or being  
kind to the  
Mother-in-law  
. . . and like  
“promises and  
pie crusts”  
these  
resolutions are  
“made to be  
broken.”  
But we of the  
“Millennial  
Star” staff  
would like to  
invite each  
one of you to  
join with  
us as we enter

a new decade  
in making  
**RESOLUTIONS  
FIT FOR THE  
SEVENTIES . . .**  
promises  
designed to be  
kept and  
improved upon  
as each new  
decade day and  
week passes.  
To lead us  
in our resolve  
—and YOUR  
resolve, we  
pray—  
we reprint for  
you a beautiful  
talk by our  
Prophet and  
President,  
David O. McKay,  
which he calls  
“Extending  
Christmas  
throughout the  
Year” . . . and  
then add weight  
to our Prophet’s  
remarks with  
articles by  
four of our  
Church leaders.  
**WILL YOU JOIN  
WITH US IN OUR  
RESOLVE TO MAKE  
“OURSELVES” FIT  
FOR THE ‘70s?**



# 1

## JANUARY



President David O. McKay

**EXTEND CHRISTMAS  
THROUGHOUT THE YEAR**

**C**HRISTMAS is the happiest season of the year. Spring with bursting buds, variegated colours and manifestation of teeming life inspires new hope and gives promise of happy days. Summer crowns the year with gorgeous beauty and brings pleasures peculiarly her own. Autumn with her fruits, ripened crops and brilliantly painted hillsides, fills the heart with gratitude for nature's beauty, notwithstanding the fact that the shortening days bring a tinge of melancholy. And the frosty air presages the approach of winter—that "brings silence in the harvest field and blackness in the mountain glen."

Each season has its own peculiar pleasures, joys and glories, which are hailed with varying degrees of welcome and delight by individual groups and nations.

There are birthdays and holidays in every season, each with its own joyous characteristic commemoration and celebration; but at Christmastide, there is world-wide tribute and universal joy.

We ring the bells when princes are born, or toll a mournful dirge when great men pass away. Nations have their red-letter days, their carnivals and festivals, but once in the year and ONLY ONCE, the whole Christian world stands still to celebrate the advent of a life. ONLY JESUS OF NAZARETH CLAIMS THIS WORLD-WIDE REMEMBRANCE. Christ cannot be cut out of the calendar nor out of the heart of the world. It is the supreme festive season of mirth and gladness.

What is the source of joy on this almost universal holiday? It is found in the fact that everyone has in his or her heart the desire to make somebody else happy. There is a LOSING OF SELF for the good of others.

Selfishness is replaced by a desire to do good; sordidness is banished by gratuity; enmity by friendliness; and doubt and suspicion by confidence and trust. On Christmas Day we glimpse the truth that peace can come to earth only through "good will to men." It is the spirit of giving that makes us truly happy.

If the world can be so happy in winter, when at least in the northern climes, "From snow-topped hills the whirl winds keenly blow, Howl through the woods, and pierce the vales below," how simple it should be to have the joys of Christmas mingle with the murmuring life of springtime or with the full bloom and sunshine of summer or with brilliantly bedecked autumn. Why not be happy throughout the whole year and every year?

To do this, let us supplant the spirit of GETTING by the spirit of GIVING; the spirit of SELFISHNESS by the spirit of HELPFULNESS.

Let us add the little word "up" to "giving" and make it "giving up."

To Sunday School teachers especially, whose lives should be exemplary, GIVING UP is an essential factor to happiness. Such things as irreverence, intemperance, enmity, back-biting, evil-speaking, Sabbath-breaking and other low ideals are inconsistent with their positions as leaders and guides of youth.

Too often . . .

We ring the bells, and we raise the strain,  
 We hang up garlands everywhere,  
 And bid the tapers twinkle far  
 And feast and frolic—and then we go  
 Back to the same old lives again.

—Susan Coolidge

What a different world this will be when men and women everywhere will strive to give up mean, petty, selfish, sordid, uncharitable feelings and attitudes, and replace them by giving kindness, friendliness, forbearance, sympathy and mutual helpfulness. When that day comes the angels again will sing:

Glory to God in the highest, and on earth  
 peace, and good will toward men. (Luke 2:14).

# 1

## JANUARY



Marion G. Romney

### OBEDIENCE TO GOD'S COMMANDS

**If I had the power, I would impress every member of the Church with the transcendent import to himself strictly obeying the principles of the gospel.**

I hope the members of the Church will join with me this New Year in a resolution to make a greater effort to obey God's commandments.

With the great prize of eternal life set before us, and in the light of the

emphasis the Lord has put upon the fact that this eternal life is attainable only upon the condition that we "endure to the end, in following the example of the Son of the living God," it does seem to me that no Latter-day Saint should be content to stand day after day in the same place on the way to eternal life.

On the mountain Jesus instructed his disciples to be "perfect, even as" their



"Father which is in heaven is perfect." To the Nephites he varied the instruction just a little. He wanted them to "be perfect even as" He, or Their "Father who is in heaven is perfect." John, the beloved apostle, made plain that all of us, if we see the Saviour, must purify ourselves, "even as he is pure." (Matt. 5:48; 3 Nephi 12:48; 1 John 3:3.)

Because there are so many people about us who have no vision of the goal to which we are inspired by the gospel, we are in danger of becoming surfeited with the things of the world and are apt to slacken in our daily striving to move onward in our quest for eternal life. It has therefore been one of the burdens of Church leadership in all dispensations to encourage the Saints to keep these things constantly in their remembrance.

Peter, the chief apostle, was deeply concerned about this matter when, almost within the shadow of his own cross, he penned his second and, so far as we know, his last epistle. Greeting the saints, who he said had "obtained like precious faith" with him, he reminded them that they had been rescued from the lusts of this world and brought into glory and virtue through the righteousness of Christ. He assured them that by possessing themselves of the Christian virtues he enumerated they could be made "partakers of the divine nature."

"For," said he,

"if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.

"Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me.

"Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. (II Peter 1:8-15).

The Prophet Joseph Smith in his day over and over again pleaded with the Saints in the very words of Peter to make their "calling and election sure." Explaining what he meant by this admonition he said,

"After a person has faith in Christ, repents of his sins, and is baptised for the remission of his sins and receives the Holy Ghost . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure. (D.H.C., Vol. 3, p. 380).

In similar vein, our present leaders are continually putting us in remem-

branch of the importance of living the gospel. They are repeatedly urging us to gird up our loins and take upon us the whole armour of Christ. President David O. McKay has urged us to become "partakers of the divine nature"—I think this is one of his favourite quotations—which Peter says we may do by escaping through the righteousness of Christ "the corruption that is in the world through lust." (II Peter 1:4).

Let us be reminded that we came into the Church of Jesus Christ through a cleansing and a purifying process. Believing that Jesus brought about our resurrection and put into operation the great plan of mercy by which our sins may be washed away in his blood, we developed a faith in him which moved us to repentance in the hope that we, by complying with the saving principles of the gospel, might be raised unto life eternal and gain an exaltation "through the atonement of Christ and the power of his resurrection." (Moroni 9:41).

Then, in final preparation for Church membership, and as evidence of our

willingness to take upon us the name of Christ and of our determination to keep his commandments, we were baptised by immersion for the remission of sin. As Jesus came forth from the tomb with a glorified body, having left all corruptibles in the grave, so we through baptism should have buried in the watery grave the corruption of our sins, and come forth to walk in newness of life, never again to return to worldly lusts. Thus prepared we were confirmed members of the Church and given the gift of the Holy Ghost.

Through these principles and ordinances we were cleansed and purified. Having thus washed our garments in the blood of Christ, we entered through the straight gate and stood redeemed on the narrow way which leads to life eternal. It should have then been, and it should now be, the controlling desire of every Church member, and it is the desire of every member who is on the way to eternal life always to retain this redeemed status.

# 1

## JANUARY



Eldred G. Smith

**BE YE DOERS OF THE  
WORD, AND NOT HEARERS ONLY**

I am reminded of the story which is often told of the bishop who visited a member who had become inactive in the ward. They sat in front of an open fire in the fireplace in silence, and, presumably, the bishop thinking about how he could approach the subject, reached forth with the tongs and lifted a hot live coal from the fire and set it on the hearth in front of the fire.

They sat in silence and watched the hot, live coal gradually turn cold and black and lifeless. Then the bishop picked up the coal with the tongs again and set it back into the fire with the other living coals and watched it again regain its life and its fire and its heat and its warmth.

Still nothing was said. Finally the man said, "Bishop, I see what you came here to tell me."



Through meeting together the fire of our testimony is kept alive and glowing. It is through meeting and working together that we grow in faith and in knowledge. When we withdraw from Church activity, we become as the lone coal on the hearth, cold and lifeless.

We are fulfilling a commandment of the Lord by attending meetings, but to grow in the Church, that alone is not enough. If we stop there, we would not differ much from those of other churches. James tells us:

**"Be ye doers of the word, and not hearers only, deceiving your own selves.**

**"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:**

**"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.**

**"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:22-25).**

Now the perfect law of liberty referred to here is the law of free agency. So if we were to say,

But whoso useth his power of free agency and chooses the right way, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

So exercising our free agency and overcoming evil we become heirs to the blessings of the Lord, not just passive hearers of the word, but active doers of the word.

James also says,

**"For as the body without the spirit is dead, so faith without works is dead also." (Ibid., 2:26).**

Many have expressed the thought

that if they receive a written patriarchal blessing it will be fulfilled to the letter without any effort on their part.

Which reminds me of the young woman who declared that she was going to be married in the temple when she got married and that was very certain and all her friends understood her attitude, yet when she was married, she not only married out of the temple, but she married a non-member of the church. When one of her friends said to her afterwards, "Why, Mary, I thought you, of all people, were going to marry in the temple," she answered, "Well, my patriarchal blessing promised me that I would be married in the temple, so I guess I will someday."

We must serve the Lord diligently and intelligently, keeping all his commandments, if we expect to receive his blessings.

When the question arises if the blessings come from our efforts in righteousness in fulfilling the law upon which the blessing is predicated, why have patriarchal blessings? We will get our blessings anyway, if we live for them. And that is very true, because "we must live for our blessings if we get them, but there comes great comfort and consolation from having our blessings both promised and sealed upon us by authorised servants of the Lord in obedience to his word and law, for the Lord has placed authorised agents on the earth to bear his power and his authority, not only to pronounce, but to seal these blessings, that the Lord may have an anchor upon the souls of men and women forever, for neither death nor the destroyer will end these blessings, but the receiver will possess and enjoy them forever and ever."

A patriarchal blessing gives us courage to live as we know we should live. It helps to keep us from yielding to temptation, to do the things we have been taught to do.

Quoting James again,

**"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (Ibid., 4:17).**

After he has received a patriarchal blessing, after he has been taught the Word of Wisdom, the law of tithing, been taught to attend sacrament and priesthood meetings, and been taught the law of celestial sealings, and then he does contrary to those teachings, to

him it is sin.

After he has been taught honesty, and there is no truth in him, for him it is sin. If he has been taught charity, and he has no charity in his heart, to him it is sin. He who has covenanted to devote his time and talents to the service of the Lord and does not do it, to him it is sin. He who has the gospel and teaches it not to others by example as well as by precept, to him it is sin.

Let us live worthy of the blessings of the Lord, by living the gospel every day. Let us show our faith by our works.

---

Elder W. W. Cluff at the General Conference April 1882 said:

"We have tribulations, of course, and expect them in our walk and life,— but we have the satisfaction of knowing that all will be well and come out right. The former-day Saints had to pass through persecution.

"Jesus said if we preached righteousness we would be persecuted, and the world always has despised those who were on the side of the Lord.

"We prejudice that exists in the world has been brought about by ignorance of us and our institutions."

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# 1

## JANUARY



ElRay L. Christiansen

**BE MORE CHARITABLE,  
LENIENT AND TOLERANT**

**T**here is a need in the world for emphasis to be given to a great principle of which the Lord has spoken many times and which his apostles, old and modern, have advocated. That is the need of our being more charitable, and I assume that need exists among us. I know that it exists with me.

I do not have in mind at this moment the relief of the suffering through the giving of our substance; that is a necessary and proper principle, of course, but rather I have in mind the kind of charity that is demonstrated in being lenient and tolerant in judging others and in judging their action; the kind of charity that forgives those who accuse us wrongfully, who misinterpret our intentions; the kind of charity that is patient in the presence of those who are quick to judge us.



I have in mind the charity that impels us to be sympathetic, compassionate, and merciful, not only in times of sickness and affliction and distress, but also in times of weakness or error on the part of others.

We are taught that he that is merciful shall be rewarded in kind. The Lord has said, "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7). I refer to the kind of charity that not only forgives but also forgets the acts of those who trespass against us, who offend us, who hurt us.

**There is need of that brand of charity, if I may call it such, which causes one to refuse to speak of or to repeat unkind remarks which are said about another—even though they may be true! The more perfect one becomes, the less he is inclined to speak of the imperfections of others.**

There is need of that kind of charity that gives hope to those who are unnoticed, those who are discouraged, and the afflicted. There is need of charity that can instil into the hearts of those who have made mistakes the desire to repent and to seek forgiveness of those against whom they may have done wrong. After all, true charity is love in action. And it seems to me that the need of charity, like the need of God, is everywhere.

There is need of that type of charity which refuses to find satisfaction either in hearing or in repeating or broadcasting the reports of misfortunes that befall others, unless in so doing the unfortunate one may be benefited.

Horace Mann once said: "To pity distress is but human; to relieve it is Godlike."

There is need for the kind of charity that causes one to refuse to be a tale-bearer among the people, for, as the

Apostle James taught,

**"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. (James 1:26).**

Never, in my opinion, has there been recorded a more eloquent and appealing discourse or communication on the subject of charity than that found in the first epistle of Paul to the Corinthian Saints, with which you are all well acquainted, but which I hope you will permit me to bring to you again:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries and knowledge! and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, endureth all things.

"Charity never faileth: . . .

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13:1-8, 13).

At the conclusion of one of the last sessions of a general conference, back in 1902, President Joseph F. Smith appealed to the members of the Church in these words.

"We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another and never from this time forth bear malice toward another fellow creature!

"I do not care whether he is a member of the The Church of Jesus Christ of Latter-day Saints or not, whether he is a friend of foe, whether he is good or bad. It is extremely hurtful for any man holding the priesthood, enjoying the gift of the Holy Ghost to harbor the spirit of envy or malice, or retaliation, or intolerance toward or against his fellow man.

"We ought to say in our hearts: 'Let God be judge between me and thee, but as for me, I will forgive!'"

"I will say unto you, that Latter-day Saints who harbour feelings of unforgiveness in their souls are more censorable than the one who has sinned against them. Go home and dismiss envy, and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls the spirit of Christ which crieth out on the cross: 'Father, forgive them, for they know not what they do.'"

" . . . except ye have charity," Moroni said in his farewell message to the Lamanites, "ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope." (Moroni 10:21).

His father, Mormon, spoke of charity in these words: "But charity is the pure love of Christ, and it endureth forever; and whosoever is found possessed of it at the last day, it shall be well with him.

"Wherefore, my beloved brethen, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of His Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; . . . ." (Moroni 7:47-48).

And in the words of Mormon, I pray as he prayed, "that we may have this hope; that we may be purified even as he is pure."

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Apostle Brigham Young, son of Brigham Young, at the General Conference, April 1882, said:

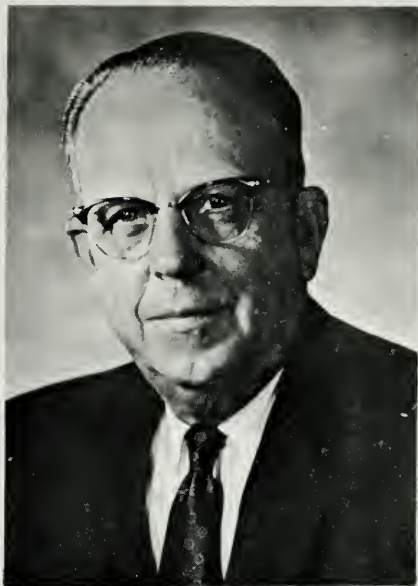
"Our friends are few and far between.

I do not feel scared at prospective trouble; I want to have the courage and judgement my father had, and many other good men have had, and stand firm in advocating and defending the principles of the Gosepel.

"I am convinced that the proper way for us to travel is straight along over gulches, mountains or anything in our path, to reach the goal of purity, of righteousness and of truth and have timorous feelings.

1

JANUARY



Franklin D. Richards

PLAY YOUR PART  
IN THE MISSION FIELD

**A**s I travel throughout the Church, members continually ask me this question: "Tell me more about the new missionary programme. Do converts really understand the gospel and are they staying in the Church?"

My brothers and sisters, this is not a NEW missionary plan—it is in effect the simple plan which was used by Peter, Paul, Joseph Smith, Wilford

Woodruff, Parley P. Pratt and other outstanding missionaries throughout the history of the Church in all dispensations. Great missionaries have been characterised by the simplicity and their directness. The Saviour has told us that this is a day of warning and not a day of many words. (See D&C 63:58).

Thus, Peter's sermon on the day of Pentecost was Christ and him crucified.



They were pricked in their hearts and said unto Peter, "Men and brethen, what shall we do?" Then Peter said unto them—"Repent, and be baptised every one of you in the name of Jesus Christ . . ." (See Acts 2:37—38).

Through the Prophet Joseph Smith, the Saviour has given us this charge, ". . . go among this people, and say unto them, like unto mine apostle of old, whose name was Peter:

"Believe on the name of the Lord Jesus, . . .

"Repent and be baptised . . ." (D&C 49:11—13).

Our beloved Prophet David O. McKay, has counseled that every member should be a missionary.

A stake missionary while eating lunch at a counter met a young tourist. He asked him what he knew about the Mormon Church, and if would like to know more. He said he would like to know more. During the next few days the stake missionaries gave him the six discussions. He postponed his trip and was baptised.

The Saviour has said that the first great commandment is to love the Lord, and the second is to love our neighbours as ourse'ves. There is no better way to evidence our love to our 'heavenly Father and to our neighbours than by sharing the gospel.

While attending a stake conference in Long Beach, California, I was told that one of the wards had a project of gathering newspapers. A young boy, while collecting papers from the neighbours, askeu the "Golden Questions." Two families said they would like to know more about the Church and were later taught and baptised by the missionaries.

The effective use of the every member missionary programme incorporates

the use of the Golden Questions, "What do you know about the Mormon Church—and would you like to know more?" By the members and missionaries asking these questions, thousands of interested persons are found and taught by the missionaries, individually and in groups.

One of the most powerful forces in the Church is and always has been its youth. They love their friends and are not afraid to ask them the Golden Questions. A young boy was baptised. He went home and said to his grandmother, "Grandma, you ought to be baptised." "I have been baptised in the Baptist Church," she said. "Yes, but, Grandma, you havn't been baptised into the true Church." She said, "Maybe I haven't. Who told you this? He told her the Mormon elders. She said, "Send them to me." He did, and his grandmother was taught the gospel and baptised.

Through the youth, many families are and will be brought into the Church, and again here, group meetings play an important part.

Group teaching was an important phase of proselyting at the time of Christ and was one of the effective means used by successful missionaries early in this dispensation. President John Taylor came into the Church after attending group meetings held by Parley P. Pratt.

When those interested in knowing more about the Church are brought together, the missionaries use the discussion plan to unfold the gospel story.

The six discussions presented under the influence of the Holy Spirit form the basis of this new but old programme.

Group meetings are designed to

make contacts think independently. Most of the questions begin with "why" and "how" and give the contacts a chance to express themselves. The presentations are natural and conversational, and extreme simplicity is characteristic of the doctrine presented. Missionaries bear strong and specific testimonies and pray with contacts before and after each discussion. Visual aids are incorporated by using the flannelboard.

The discussions present in logical sequence the need for living prophets and the beautiful story of the first vision of the Prophet Joseph is related, specifically pointing out the nature of the Godhead.

Also the apostasy from the principles and faith established by the Saviour and the restoration of the truth and the authority and power to act for God is simply discussed. Next the story of the Book of Mormon and its great worth as another witness of the divinity of the divinity of Christ is explained.

In other discussions the tremen-

dously interesting and important questions "Where did we come from," "Why are we here," and "Where do we go after this life" are considered. This includes a discussion of our pre-existent state, the atonement by the Saviour if our physical and spiritual deaths, and the necessity of observing on this earth the first principles of the gospel of Jesus Christ.

In connection with life after death, consideration is given to the spirit world, the degrees of glory and the barriers between man and God, physical, spiritual, and intellectual, and how these are overcome. The interesting subject of baptism for the dead is also reviewed in some detail. We might say that the six discussions contain the gospel of Jesus Christ—the plan of life, in condensed form.

The elders had baptised the wife and children of a man. They tried to teach the husband, but he refused to listen and said: "I will never be baptised into your Church, but you can come to our home if you want." Two weeks later

---

## ETERNAL LIFE FOR 9d.

Today we had a baptism for the Grays Branch, Essex, England. Sister Dorothy Richardson became a member of the Church of Jesus Christ of Latter-Day Saints. A happy event ended a somehow unusual story. It all began when Sister Richardson went to a Jumble Sale and bought a Book of Mormon for 9d.

One day in July my Missionary companion, Sister Wilson and I (me being German) knocked at the door of 39 Longhouse Road, Chadwell St. Mary's. A cheerful looking lady opened the door and gave us answers to the 6 questions of our questionnaire. Following the last question concerning the Book of Mormon she told us having one of her own. She nevertheless invited us into her home curious what we had to tell for she has never been contacted by our missionaries before.

We started to teach her the basic discussions, took her to Church invited her to Relief Society and with the help of the Relief Society's Sisters taught her until she gained a testimony of her own.

Today she is one of us, an active member of the Relief Society and an enthusiastic member of Sunday School.

Sister Christa N. Kindt  
c/o British Mission

he was baptised. He said, "I have learned more from these six discussions you have given me than I learned in the eighteen years I was a Baptist."

The discussion plan is not designed to convince intellectually, but rather the discussions are instrument through which the Holy Ghost can work to awaken a spiritual awareness and bring a personal testimony into the hearts of the listeners that Joseph Smith is a Prophet and the Church is true.

Many contacts after participating in the discussions and listening to the testimonies of the missionaries, frequently ask, "How may I obtain this knowledge and receive a testimony?" A prophet of the Lord has said that if an earnest seeker of truth will ask God with a sincere heart, with real intent, having faith in Christ, he will have manifested to him, by the Holy Ghost, a testimony that these things are true. (Moroni 10:4-5).

Recently a Sister Kemp earnestly prayed that the Lord would bless her with wisdom and understanding in raising her daughter, aged 13, her two sons, 14 and 16. Shortly after praying her sons brought two Mormon elders home. Sister Kemp knew her prayers had been answered. The missionaries gave the family the six discussions, and the children asked for baptism, but the parents were not ready:

As Brother and Sister Kemp witnessed the baptisms, the daughter came out of the water and threw her wet arms around her mother saying, "Mummy, I know this is the Church of Jesus Christ." Shortly thereafter the parents requested baptism. Surely the Lord moves in a mysterious way his wonders to perform.

The incidents I have related are

typical of what is happening throughout the stakes and missions of the Church. Yes, many investigators do ask God with a sincere heart and with real intent, and after participating in the discussions have a reasonably good understanding of the gospel and possess a testimony.

And are the converts staying in the Church and remaining active? Where fellowship programmes are effective, generally a high percentage of the converts remain active. Fellowship, however, includes loving converts into the Church and giving them work assignments. It is not unusual to hear converts say, "It's a great feeling to be needed."

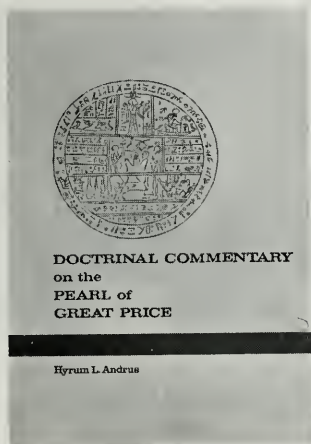
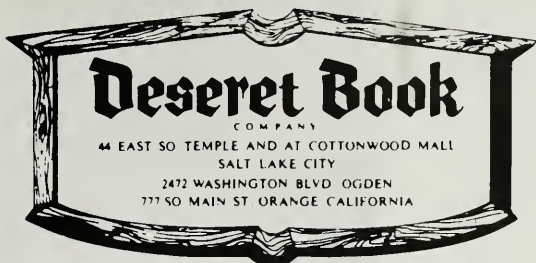
We have been called to gather the Lord's elect and we are told that they will not harden their hearts. Our Prophet has given us the challenge—every member a missionary.

As each of us ask the Golden Questions, participate in the referral programme, and hold group meetings we can say as the Prophet Alma said, ". . . this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy." (Alma 29:9.)

I testify that we are engaged in the work of the Lord. I know that Jesus is Smith and for all those that have been raised up in these latter days. I am thankful for the Prophet Joseph Smith and for all that have followed followed him.

I love and sustain our beloved Prophet David O. MaKay, his counselors, and the Apostles standing at the head of the Church of Jesus Christ today.

May we be faithful and energetic in gathering the elect in this the eleventh hour of warning.



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# Just as true in 1902

he year was 1902, the scene was Middlesborough, the message of the Restored Gospel rang as true then as it does today to Ethel Cordelia Fairbrass Scott Hosie.

Through the years she has remained faithful, increasing her testimony which began budding when she first heard the missionaries, "for something said to me 'this is true,'" she says.

And her steadfastness has helped through the years to buoy up many others who might have strayed or fallen by the wayside, except for her faith. Invited to that first meeting by a school mate, she listened and believed.

But her friend, whom she has never seen nor heard from since that day, apparently did not get the same message. "I kept watching, hoping she would believe also, but I've never seen her since.

Shortly after she went to Bradford to serve in a house, and having Sunday off, she spent the day in search of the Mormons. "I just knew I wanted to be baptised. I applied and was baptised at Bradford in June 1903."

Miss Fairbrass went to see her grandmother two years later, who lived in Belfast, Ireland. She discovered her grandmother was "very bitter towards the Church. She tried to get me to leave it, but I wouldn't."

Shortly after this she met and was married to David Scott. "We lived 12 years in Belfast before we came to Glasgow with our three children. In 1921 Mr. Scott died, leaving me a widow with four children. Seven years later I was married to William Hosie, a non-member, but not antagonistic towards the Church. He died in 1956 and I was once more a widow."

Her two sons, William and James Fairbrass live in Scotland. Her oldest daughter lives in Vancouver, and the second daughter, Mrs. Ray E. Eldridge, in Salt Lake City.

Mrs. Hosie has known many missionaries, and in later years, many sons of missionaries. The women in the Relief Society particularly impress her with their "loyalty to one another. There you find a real love, no pretence. I often tell how impressed I am with the love that exists between the women in this great organisation, who try to follow the admonition of the Saviour, to 'love one another . . .'"



She experienced another thrill earlier this year when Bishop John Thomson of the Springboig Ward, Glasgow Stake, invited her to share the honour with him in breaking ground for the new chapel now under construction.

Some of the members were very bitter that the Church called away the missionaries during the Second World War," she recalls. At the time she was second counsellor in the Relief Society. She came home one day to find two lady missionaries waiting to tell her that the missionaries had been called out of Scotland.

"A little later I became the Relief Society President. I had no counsellors —only a secretary-treasurer, Mrs. Herbertson, a non-member. We did the best we could under the circumstances," she said.

"Many times Mrs. Herbertson and I were the only women present, but we carried on as though every other sister were there, in the Masonic Hall in Glasgow

She is content in her declining years to enjoy her hobbies of sewing and knitting, while residing with her eldest son and his family. He is a High Councilman in the Glasgow Stake and a former Bishop of the Springboig Ward.

# All the family are members

"I bless the day I met the Mormons."

Mary Anne Court, 93 years of age, says she found happiness the day she was  
baptised at the age of 86.

"Before I joined the Church I felt I could do more for my own salvation by  
sitting in my rocking chair at home.

But her Bishop, Dennis E. Tisdale of the Birmingham Ward, Leicester Stake,  
says Sister Court is one of the first to offer assistance when it is needed.  
She lives alone, does her own housework and is "about as independent as  
they come."

Mrs. Court knows the hand of the Lord was in her conversation to the Gospel.

"I was a caretaker at my former church," she says. Because of her age she  
knew they were planning to replace her, "although I could do the work. They  
furnished me a small cottage by the church and then I was told I would  
have to move as the church wanted the cottage. I had no place to go and I was  
at my wit's end.

"I prayed for help and that very night a young lady came to my home and  
said she was starting a school for children and had heard that I had cooked and  
kept house in such a situation before"

She accepted the job and had worked only a short time when two young  
missionaries knocked on her door.

"For a time I was rather critical because I didn't believe such a Church could  
exist—it was too good to be true. I had thought a lot of what God must be like,  
but none of the ministers could ever explain it to me. When the missionaries  
told me it had a familiar ring. The church I belonged to didn't live like  
the scriptures taught.

She feels she has become more tolerant since joining the Church and the  
teachings make her look for the best in people.

Twice married, she is the mother of three sons and a daughter. Her eldest  
son died last year. She has been through the Temple and has had her  
first husband, Douglas Wheatley, sealed to her

Mrs. Court, who has cared for groups of children throughout her long life,  
recalls the night "so well" when the Nazis destroyed the beautiful city of  
Coventry. "I was living in Birmingham and caring for a group of children. I was  
cook and housekeeper at a children's school.

"I shall never forget that night. We could see the burning city from where we lived. I had the children down in the bomb shelter and the earth rolled and shook from the exploding bombs. The crump, crump, crump of the bombs was terrifying to the children and it was difficult to keep them quiet

She is so grateful to the Lord has blessed her so and "has given me the the opportunity to live long enough to put right many, many things. I am very happy in the Church and know that it is His Church," she testifies.

### Testimony for the elect

## She found happiness at 86

Three generations of the Moore family are members of the Church. The grandfather, John Moore, was baptised in 1910 in a creek running near his home.

Brother Moore reported, "I was working on a forty acre farm We raised potatoes, corn and turnips. I was hired as a labourer. It was customary in those days to hire a man for a six month period at a shilling a day for twelve hours of hard labour

... One day when he came in for lunch, Mrs. Scott, his employer, told him that that a Mormon missionary had been to the house during the morning. Interested he asked if they had left any pamphlets.

They had not, but returned two weeks later and left a tract called "Rays of Living Light" by Charles W. Penrose. Brother Moore continued, "As soon as

I read the first paragraph I held up the book and said 'This is the truth'"

He wrote to the "Millennial Star" office in Liverpool asking for more information about the Church. They continued to send him pamphlets which he eagerly read and soon requested baptism. Elders Will W. Osborn and John

A. Beck from Belfast were sent to Omagh to baptise Brother Moore.

When Brother Moore was 38 years old, he married Mary Lizy Arnold. She became his first convert. They had a son, Andrew William. Today, three generations of Moores live in the same house and all of them are members of the Church.







day or so of their arrival in London, the "Millennial Star" reports the receipt of a note from Brother Kimball:

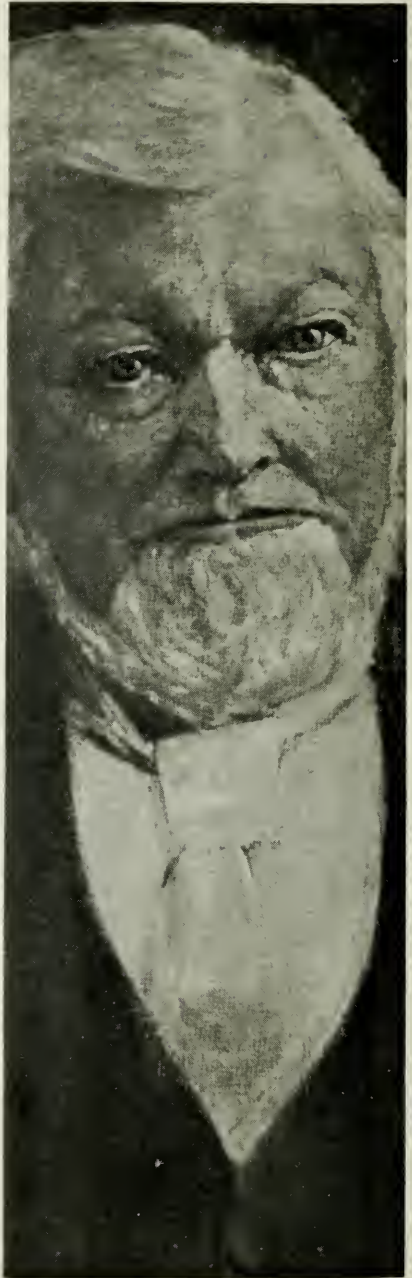
"We are in good spirits and are going to see the people in different parts, and see what we can do in this small world; for London looks like a small world."

London as a religious melting pot was not easy to stir; but the spoon of the gospel is pure gold, and those that wielded it, courageous Lions of the Lord.

London is dominated in the City by St. Paul's—said to be erected on the Hill of Lud, domain of a saxon chieftain, where Paul himself preached a sermon when on one of his Missionary journeys he reached Brittanica, and further west by Westminster Abbey—where, on the bank of the Thames it is said that Peter the Apostle, being ferried over the river, promised the old salmon fisherman that he would never want, and on the spot where Peter set foot was raised St. Peter's Collegiate Church (proper name for the Abbey).

And in between, a veritable host of Churches tell the story of the Christian struggle in London over several centuries, with perhaps midway, St. Clement Danes, in close proximity to Allwych, relic of a Danish settlement—Old Wyck (old village)—suggestive of one of the several invasions that London has swallowed and digested.

The L.D.S. missionaries entered an historic area—a mile from Marshal sea, where had stood a prison in which the father of Charles Dickens had been incarcerated for debt; a mile from a small unpretentious establishment where once resided a reverend gentleman named John Harvard who emigrated to America seven years after





the Pilgrim Fathers and bequeathed £750 and his library to found the now famous Harvard University; a few doors from the famous George Inn, one of the few original coaching inns still existent.

For several days the brethren wandered through the area, crossing the river to the North to see the sights of the great City. They neglected no opportunity to spread the word, calling on a Rev. J. E. Smith in Lincolns-in-fields—home of the Law. They renewed their acquaintance with a Rev. Robert Aitken at Zion's Chapel. Subsequently they converted many Aitkenites in different parts—yet this man who was so near to the truth in his concepts became so disturbed by the missionary approaches, that he suffered his pride to ride his better judgement and later returned to the Orthodox Church.

Following a move to Bermondsey, they attended a meeting at the Temperance Society who met in St. George's Road, close to the "Elephant and Castle"—great traffic centre of present day London into which five major roads converge.

The "Elephant" is very different from those days—indeed its building character has been changed entirely in the last five years and it is doubtful if anything stands as it stood when the Mormon elder George A. Smith bore testimony to the Word of Wisdom.

The first L.D.S. public meeting in London was arranged to be held in this hall on September 7, but was not conspicuously successful—only 30 people attended and no one seemed impressed.

The next day saw the beginning of proselyting work in London. They found a man "in whom was the spirit." His



name was Henry Corner who lived in Ironmonger Row, less than a mile from the present place of business of one of London's Stake Patriarchs.

Finding little success in chapels and congregations, the brethren determined to declare their message of truth in the open air. They made their way to Smithfield—now a thriving meat market, but once the old "Smooth field" where, in days of chivalry, tournaments were held. Giltspur Street, leading to it commemorates the riding of knights to win golden spurs. In later times the space was used for the burning of "heretics" — Catholic and Protestant alike were burned at the stake here under the shadow of a religious house and hospital.

But the brethren were stopped from preaching being informed by a constable that it was not allowed here. Then it was that Henry Corner stepped forward and offered to take them to Tabernacle Square where he was sure they could speak freely and there would be an audience.

On arrival who should be there but a preacher from their old acquaintances the "Aitkenites." At the conclusion of his address, as a Presbyterian was about to take his place, Herber C. Kimball declared that there was a preacher from America present who would like to speak to the assembly when he was done. The Presbyterian courteously suggested that the American minister should speak now, whereupon George A. Smith spoke for 20 minutes using Mark 16:16. Here was the first open-air sermon in London, one of the thousands more to be delivered subsequently, resulting in many people hearing the Gospel and joining the Church.

When, at the end of the Presbyterian

# STOP PRESS OBITUARY

**IT IS WITH GREAT  
SORROW THAT WE  
ANNOUNCE THE  
DEATH OF OUR  
BELOVED PROPHET  
DAVID O. McKAY**

**Full details in our  
February Issue of  
"Millennial Star"**

minister's address, Elder Kimball asked if there would be any objection to preaching again at 3 p.m., the minister said there would be none. He then asked the brethren who they were and learning that they were Mormons, berated and railed at them publicly. Nevertheless, a vast congregation assembled to hear the brethren at the appointed hour and Elder Wilford Woodruff preached, using Galatians 1:8-9. Brother Heber followed with powerful confirmation and they all returned to Brother Corner's home.

Yet, Brother Kimball was moved to return to the square. The crowd had not left and immediately recognised the tall, lean personage of the Apostle. At their request he addressed them again, the spirit bore witness, and several men came forward and invited them to their homes.

The tide of the Spirit was flowing in London. On August 31, 1840, Brother Henry Corner was baptised a member of the Church in a public baths establishment in Peerless Street, a few hundred yards from where the first open-air sermon had been preached. From then, with moderate success, the work continued. Following up any lead they felt would help spread the Word, Elders Kimball and Smith went out to Deptford and later to Woolwich. On January 1, 1841, two souls were baptised into the Church bringing the total in London to 21.

By this time Elder Brigham Young had decided to join the London crusade and on the evening of December 1, he had preached his first London sermon at Barnett's Academy, King's Square, off the Goswell Road.

On Sunday, February 14, the London Conference was organised. Elder Lorenzo Snow had come to take charge

of the work. The conference comprised Branches at Bedford—42 members; Ipswich—12 members; Woolwich—6 members, and London itself with 46 members.

Difficult though the work in London may have been to get started and maintain, perhaps it served a "proving ground" for these early brethren, when it is realised that of the first men who came here, three became Presidents of the Church.

Lorenzo Snow stayed in London over two years and reported in April 1841 a membership of 137 in the London Conference. One year later 400 souls were members of the Church there. Since then thousands have entered the waters of baptism in London. At one time, the London District, as it later became known, had a membership of over 2,500.

When I performed my first baptism in the Church as a young teenage elder over 35 years ago, it was in a public baths establishment a quarter of a mile from where the first baptism in London took place. When I was serving in the District Presidency of London 10 years ago, the District covered an area of 10,000 square miles and numbered 1,500 members. Now that area is administered by two missions and a stake. The London Stake covers a much smaller area, but numbers well over 3,000 members.

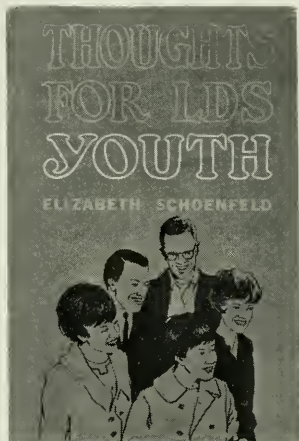
Whichever London we refer to, that of the County, with its 400 square miles, or the Metropolis with its 700 square miles there are more people in this one place than anywhere else in the world and a lot of work to do.

In 1633 "Domine Dirige Nos" was adopted as the City of London's motto. It means "O Lord! Direct us." It is not peculiarly appropriate?



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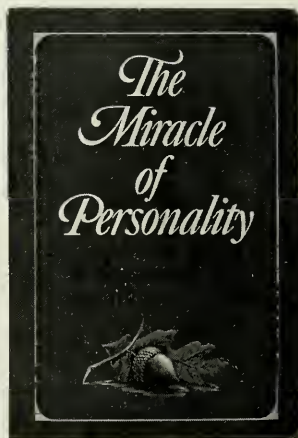


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 **youth of  
britain**





**youth of  
britain**

**A**n outstanding Youth Conference sponsored by the British South Mission MIA leaders was held in October at Torquay. Over 400 people attended and participated in the sports events, dancing, road-shows and symposiums.

One popular event was the Seminar for Sams and Sallies. This offered eight departments including make-up and grooming, hair styling, drama instruction, dancing instruction, judo demonstration and films. There were three departments for the adults present: Genealogy, Book of Mormon, and Entertainment with a lift, by Ora Pate Stewart.

The seminar was for three hours with each class lasting an hour. Each

Giant Push Ball was one of the many sports offered at the British South Mission Youth Conference.



person could select three separate departments during the afternoon. At the ringing of a bell there was a scramble to change classes

The Centennial Ball was held Saturday evening following a fashion show during the dinner hour. The highlights of the Ball was the Grand March to honour all the Beehives, Mia Maids, Laurels and Gleaners of YWMIA. The event was formal and the young ladies were lovely in their gowns.

Primary activities were held separately for the approximately 30 children who attended and this was supervised by Victor and Sally Palmer, of Crawley Branch.

The Sunday morning symposiums were most interesting. The Youth saw the film "What Would You Do" and a panel discussed many situations in which youth find themselves and what could they do. The adults discussed Husband, Wife and Family Relationships, directed by President Peter Brighty and President Robert Cornell of the Mission Presidency.

The General Session on Sunday had as its theme the opportunity for the youth to go mission. Talks were given by four returned missionaries, John Lock, Reading; Michael Tate, Winchester; David Peacock, Reading, and Hiliary Atkins, Southampton. President and Sister J. W. Child addressed the conference, followed by testimonies from the youth.

The conference was under the direction of Harry and Jessie Withington, Mission MIA leaders.





**Egg throwing contests were a hilarious highlight of the British South Mission Youth Conference.**

**An obstacle course proved most challenging to the youth as one of the sports activities at British South Mission Youth Conference.**





*Your personal  
Temple  
check list*

The following 12 pages give all the dates on which Temple work can be done during 1970—plus space for you to mark the number of baptisms or endowments you performed on any particular day.



# LONDON TEMPLE SCHEDULE FOR 1970

The Temple is open Monday to Thursday inclusive and on Saturdays. Endowment sessions are normally at 10.00 a.m., 1.00 p.m. and 3.00 p.m. Monday to Thursday inclusive.

6.45 a.m., 9.00 a.m. and 11.15 a.m. Saturday and Bank Holiday

7.30 p.m Monday and Wednesday evenings except Bank Holidays

**DOORS CLOSE 20 MINUTES BEFORE TIMES STATED ABOVE**

For your OWN ENDOWMENTS attend on SATURDAYS and BANK HOLIDAYS ONLY by 9.30 a.m.

Initiatory ordinance work for the dead 8.15 a.m. to 9.45 a.m. Monday to Thursday inclusive

**You are welcome whenever the temple is open as well as on your Assigned Temple Day**

## LONDON TEMPLE SCHEDULE FOR 1970

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		Baptism	Family Baptism	Endowment	Family Endowment
<b>JANUARY</b>					
Jan. 10	British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Cen. Brit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	N. British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jan. 17	Leicester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Manchester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Birmingham	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jan. 24	Br. South	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Leeds	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Sunderland	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jan. 31	London	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	S.W.B.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>FEBRUARY</b>					
Feb. 7	Br. South	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	N. British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Feb. 14	British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Cen. British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Scottish. Glasgow	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## LONDON TEMPLE SCHEDULE FOR 1970

		Baptism	Family Baptism	Endowment	Family Endowment
<b>FEBRUARY</b>					
Feb. 21	Leicester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Manchester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Birmingham	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Feb. 28	London	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Leeds	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>MARCH</b>					
Mar. 7	Br. South	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	N. British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Sunderland	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mar. 14	British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Cen. Brit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	S.W.B.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mar. 21	Leicester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Manchester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Birmingham	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## LONDON TEMPLE SCHEDULE FOR 1970

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		Baptism	Family Endowment	Endowment	Family Baptism
<b>MARCH</b>					
Mar. 28	London	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Leeds	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Glasgow	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>APRIL</b>					
Apr. 4	Br. South	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	N. British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Scottish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Apr. 11	British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Cen. Brit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Apr. 18	Leicester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Manchester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Birmingham	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Apr. 25	London	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Leeds	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
May 2	Br. South	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	N. British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
May 9	British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Cen. Brit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	S.W.B.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## LONDON TEMPLE SCHEDULE FOR 1970

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		Baptism	Family Baptism	Endowment	Family Endowment
<b>MAY</b>					
May 16	Birmingham	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Manchester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
May 23	Leicester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Glasgow	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
May 30	London	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Leeds	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Sunderland	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JUNE</b>					
Jun. 6	Br. South	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	N. British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Scottish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jun. 13	British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Gen. Brit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jun. 20	Leicester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	S.W.B.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jun. 27	London	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Leeds	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## LONDON TEMPLE SCHEDULE FOR 1970

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			Baptism	Family Baptism	Endowment	Family Endowment
<b>JULY</b>						
July 4	B. South		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	N. British		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
July 11	British		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	London		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
July 18	Leicester		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Manchester		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Birmingham		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
July 25	London		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Leeds		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Sunderland		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## AUGUST

Aug. 1	Br. South		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	N. British		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	B'ham. Leic.		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aug. 8	British		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Gen. Brit.		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Scottish. London		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## LONDON TEMPLE SCHEDULE FOR 1970

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		Baptism	Family Baptism	Endowment	Family Endowment
<b>AUGUST</b>					
Aug. 15	CLOSED	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aug. 22	CLOSED	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aug. 29	CLOSED	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SEPTEMBER</b>					
Sep. 5	Br. London	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	N. British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Manchester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sep. 12	British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Cen. Brit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	S.W.B.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sep. 19	Leicester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Birmingham	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Glasgow	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sep. 26	London	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Leeds	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Sunderland	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## LONDON TEMPLE SCHEDULE FOR 1970

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		Baptism	Family Baptism	Endowment	Family Endowment
<b>OCTOBER</b>					
Oct. 3	Br. South	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	N. British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Oct. 10	British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Cen. Brit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Oct. 17	Leicester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Manchester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Birmingham	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Oct. 24	Scottish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Leeds	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Oct. 31	London	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Sunderland	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>NOVEMBER</b>					
Nov. 7	Br. South	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	N. British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	S.W.B.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nov. 14	British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Cen. Brit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Glasgow	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## LONDON TEMPLE SCHEDULE FOR 1970

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		Baptism	Family Baptism	Endowment	Family Endowment
<b>NOVEMBER</b>					
Nov. 21	Leicester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Manchester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Birmingham	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nov. 28	London	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Leeds	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>DECEMBER</b>					
Dec. 5	Br. South	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	N. British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	B'ham Leics.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dec. 12	British	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Cen. Brit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	London	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dec. 19	CLOSED	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dec. 26	CLOSED	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## BANK HOLIDAY AND OTHER SPECIAL PROGRAMMES

### January

- 1/9 CLOSED  
 10/15 Priesthood & Winter Holiday Programmes  
 17/22 Priesthood & Winter Holiday Programmes  
 24/29 Priesthood & Winter Holiday Programmes

### February

- Jan. 31/5 Feb. Priesthood & Winter Holiday Programmes  
 6/12 Priesthood & Winter Holiday Programmes  
 14/19 Priesthood & Winter Holiday Programmes  
 21/26 Priesthood & Winter Holiday Programmes

### March

- Feb. 28/5 Mar., 7/12, 14/19 Same as above  
 21/26 Holiday Programme  
 27 Good Friday, 6.45 a.m., 9.00 a.m., 11.15 a.m.  
 30 Easter Monday, 6.45 a.m., 9.00 a.m., 11.15 a.m.  
 Mar. 31/2 Apr. Holiday Programme

### April

- 6/9 Priesthood/Relief Society Programme  
 13/16 Priesthood/Relief Society Programme  
 20/23 Priesthood/Relief Society Programme  
 27/30 Priesthood/Relief Society Programme

### May

- 4/7 Priesthood/Relief Society Programme  
 11/14 Priesthood/Relief Society Programme  
 16/21 Holiday Programme  
 25 Whit Monday 6.45 a.m., 9.00 a.m., 11.15 a.m.  
 23/28 Holiday Programme

### June

- May 30/4 June Holiday Programme  
 6/11 Holiday Programme  
 13/18 Holiday Programme  
 20/25 Holiday Programme

## July

Jun. 27/4	Jul. Special Programme
	Holland Stake and Netherlands Mission
4/11	Special Programme: Irish Mission
11/18	Special Programme: Norwegian Mission
18/23	Holiday Programme
25/30	Holiday Programme

## August

1/6	Holiday Programme
8/13	Holiday Programme
14/30	CLOSED
31	Bank Holiday 6.45 a.m., 9.00 a.m., 11.15 a.m.

## September

1/4	Holiday Programme
5/10	Holiday Programme
12/17	Holiday Programme
19/24	Holiday Programme
Sep. 26/1	Oct. Holiday Programme

## October

5/8	Priesthood/Relief Society Programme
12/15	Priesthood/Relief Society Programme
19/22	Priesthood/Relief Society Programme
26/29	Priesthood/Relief Society Programme

## November

2/5	Priesthood/Relief Society Programme
9/12	Priesthood/Relief Society Programme
14/19	Priesthood & Winter Holiday Programmes
21/26	Priesthood & Winter Holiday Programmes

## December

5/10	Priesthood & Winter Holiday Programmes
12/17	Priesthood & Winter Holiday Programmes
18/31	CLOSED

 youth of  
britain





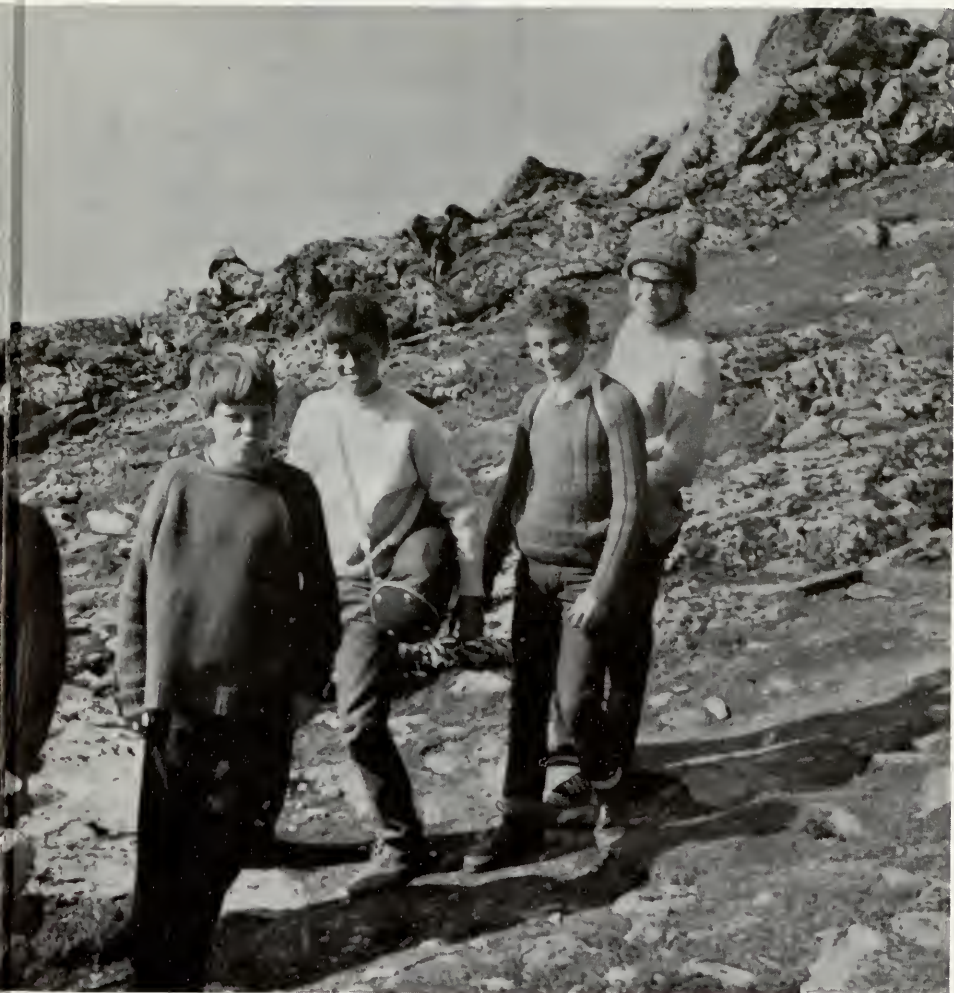
**A**aronic Priesthood Youth of the Mitcham Branch, British South Mission, recently completed four very active days of adventure in the Snowdonia Mountain range.

Aaronic members left Mitcham in two parties and travelled by private car some 300 miles to Beddgelert, Caernarvonshire. The site for base camp was within a few miles of the coast and in the centre of Snowdonia National Trust Parkland.

Although only four days were available, every minute was used to the full. The weather was just right—very dry and sunny, but not unbearably hot for the whole period we were there. On the first morning a mountain river which demanded exploration was discovered, and tracing the river to its source proved to be a long and tiring exercise across rough country. But after some hours a large mountain lake was reached, fed by underground and surface streams. Despite the icy temperature of the water several of the party went in for a quick swim—and came out even more quickly. The beauty of the mountainous country with its crystal clear streams made a vivid impact upon all the group. Returning to base camp in the early evening, preparations were made for the next day (which was to prove the most energetic) and after a meal was cooked all tried to rest for the day ahead, which they knew would require all their strength.

Climbing Mount Snowdon via the Llanberis Pass, all decided, was for the tourists (the party went that way last year)—no, a new route was called for, walking all the way over rough ground—this proved to be an enormous challenge—taking 5½ hours climbing to





reach the summit of some 3,550 feet. A short lunch at the top (no food on the way up to slow the party down) and then back, along a narrow spur for two miles then across country using natural landmarks which were visible.

If one discounts being chased by a wild horse, pacifying an irate farmer on to whose land they strayed, getting wet feet from following the course of a river for the last four miles—nothing much happened on the return journey.

Some thought they had been tired the previous night—but after nine hours walking and climbing exhausted bodies were laid gently into sleeping bags, comforted by an ample steak supper and hot chocolate—the only sound being muttered “never again.”

On the final day, refusing to allow tired joints to stiffen, a brisk walk in the morning was followed by camp striking procedure. The party then drove to Portmadoc on the coast, which has miles of sand sufficiently hard enough to drive one's car on to. Here everyone enjoyed relaxing and swimming for two or three hours before the long journey home to London.

The fulfillment experienced in working together with physical endurance necessary to complete various objectives produced a unity of purpose which will long remain a motivating power in the lives of these young men. Though only a relatively small party was involved (as on previous years) it was felt that the principle of the scheme and others like it should be extended to include more of our youth in the District or even the Mission.

YOUNG PEOPLE,  
 HOW ARE YOU ON  
 CHALLENGES? CAN  
 YOU PICK THEM UP AND  
 FOLLOW THROUGH,  
 OR DO YOU JUST PASS THEM  
 BY AND LEAVE ALL THE  
 BLESSINGS FOR SOMEONE  
 ELSE TO REAP?  
 ARE YOU CAPABLE OF  
 DIRECTING YOUR ENERGY  
 TO SOMETHING THAT IS  
 REALLY WORTHWHILE,  
 OR DO YOU JUST WANT TO  
 FOLLOW THE CROWD  
 AND ROMP AND PLAY THE  
 DAYS AWAY...WITH NEVER A  
 THOUGHT FOR TOMORROW  
 OR THE ETERNITIES  
 TO COME?  
 HERE'S A CHALLENGE...  
 WILL YOU PICK IT UP?



By Dr. Belnap, British Mission President

**H**ow can youth of the Church more efficiently perform their responsibilities towards their eternal family.

That's the challenge that has been given by the First Presidency to you young people — to prepare yourselves more effectively to be part of the eternal family of God. More specifically, to identify yourselves with your lineage, and to set goals that will make that lineage to which you belong an eternal family unit.

We hear so much of the "generation gap," but it, can be prevented through implementing the concept of the eternal family. If youth could come to an awareness of who they really are—descendants and inheritors of a royal lineage of the Priesthood—the genera-

tion gap would vanish.

The generation gap started when Cain disobeyed God and separated himself from Adam and Eve. If Cain had realised his royal potentiality and royal lineage, and had obeyed the precepts of the priesthood, the generation gap would not have started at that time.

Young people of today, perhaps more than any other generation in history, you need to focus attention on self-image and identity, on family, and on relationships to the Church or the society of God. It seems fortuitous that the Lord gave to young men at the age of 12 the priesthood with its accompanying powers. At the same time, girls of similar age need to feel the influence of the priesthood in their lives, not necessarily as holders of the priesthood, but as potential sharers of the priesthood with their husbands.

Teacher, leader . . . young people on



the threshold of preparation for manhood and womanhood need to identify their earthly missions with the knowledge of having been fore-ordained to responsibility in the premortal existence. They should be led to an understanding of the scriptures, and, by meaningful experience, thereby come to the realisation of their royal birthright and premortal commitments made to the Christ. They should know they favoured His plan and voted to accept His power of the priesthood and to

use it in building and governing His kingdom.

How can the Church help you?

The Presiding Bishopric in conjunction with the Youth Correlation Committee of the Church—have prepared a seven year programme—for the young men of the Aaronic Priesthood and for girls of comparable age. The goal of Celestial or Eternal Marriage in the Temple of the Lord focuses the young couples on a lineage that extends to the past as well as the



By James R. Moss

**A**ll of us at one time or another have become discouraged because of trials and afflictions when we are striving our utmost to live in righteousness. The suffering undergone by faithful people has been a perplexing problem to earnest seekers of truth through the ages. To those beset by such adversity, the experience of Herber C. Kimball on the morning of July 30, 1837 may bring understanding and encouragement.

This was the day on which the first baptisms in Britain of this dispensation were to be performed. It was at daybreak when Elder Kimball and his missionary companions witnessed what he later described as "a scene of satanic power and influence which I shall never forget."<sup>1</sup> For an hour and a half these elders were subjected to the agonies of attack by the forces of evil.

The encounter was so terrifying that Elder Kimball stated, "I shall never forget the vindictive malignity depicted on their countenances as they looked

Continued on Page 55



future. During the years of their youth, young people are schooled in the priesthood functions so they may qualify for the oath and covenant of the Melchizedek Priesthood and become full-fledged co-partners with the Saviour.

The first area of emphasis in this training programme is directed toward the young person's gaining an understanding of the eternal family, through participation in genealogy and temple work. Youth will be asked, in

co-operation with their parents, to organise a Book of Remembrance, which will become a continually used instrument throughout life.

Provision has also been made for the Youth of Britain to participate regularly in baptisms for the dead. By regularly visiting the London Temple once or twice a year for this great vicarious Saviourship role, Youth will be continually reminded that their eternal blessings and their identification with the eternal family depends upon their marriage being sealed for time and all



eternity in the London Temple.

We hope all of the Youth of Britain will have this opportunity and hence focus their goals toward temple marriage.

The Aaronic Priesthood manuals and the MIA manuals for the Youth of the Church now provide emphasis on finding an identity through one's eternal family. Instruction is given on the purposes of temples, in order to guide the youth toward and to prepare them for their endowments and sealings.

Leaders of the Church are concerned

about the next generation. They are concerned that youth learn the concept of love and the nature of one's relationship to others. They feel this is best accomplished through an understanding of the eternal nature of the family. Youth need to realise that they have obtained a great heritage not only from their Father in heaven and their Elder Brother, Jesus Christ, but from their earthly parents as well.

This heritage of many gifts, including love, will be passed on to others in one's eternal family's relationship.

# The Lord hath need of thee

Whether thou art troubled,  
Or deep and sore oppressed;  
Whether cares and sorrows,  
Thy spirit hath depressed.

Whether hard thy labour  
Or however long the road.  
There is this thought to saviour  
Which will help thee bear thy load.

"Thee Lord hath need of me . . ."  
Keep it in thy mind.  
The Lord hath need of thee,  
Such comfort thou will find.

The Father needs thy willing hands,  
For He has work to do.  
Which—if you keep his own commands,  
Can be performed through you.

So however hard thy labour  
And however rough the way.  
Recall—"The Lord hath need of me,"  
Every time you pray.

And so instead of asking  
For the things you want most dear,  
Remember just to say these words:  
"Dear Father, I am here."

"Send me where thou wilt, Lord.  
Let me listen to Thy plea,  
For, just as I have need of Thee  
So Thou hast need of me.

Jean Rose Marie Boswick  
Luton Ward

Continued from Page 52

me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain."<sup>2</sup>

Through prayer and the power of the priesthood, Heber C. Kimball survived this ordeal, was blessed to baptise nine individuals into the Church that day in Preston's River Ribble, and went on to become one of the great missionaries of the Restored Church,

But the memory of that morning remained with him and he wondered if somehow he had been the cause of it. When he next saw the Prophet Joseph Smith, he asked him "What was the matter of us? What had we done that we had to be submitted to such an experience?"

The Prophet replied, "Brother Heber, at that time you were nigh unto the Lord; . . . When I heard of it, it gave me great joy, for I then know that the work of God had taken root in that land. It was this that caused the devil to make a struggle to kill you."<sup>3</sup> **Then, after relating some of his own experiences with the evil one, Joseph taught Elder Kimball this great truth: "The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purpose."**<sup>4</sup>

There is a great lesson for all of us in this statement, to which numerous experiences of God's servants bear powerful witness. It is that for the righteous, the darkest hour of adversity and discouragement may indeed be but the dawning of a brighter day. If we but have the faith to endure the tribulation, great blessings await us.

Joseph Smith knew this truth well, for he had experienced it in his own life when as a young man he first sought the Lord in humble prayer. He

 youth of  
britain

recorded that he had scarcely kneeled down to pray on that beautiful spring morning of 1820 when "I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction."<sup>5</sup>

Few, if any, of us have ever suffered such a powerful manifestation of evil, so calculated to produce discouragement and defeat. Certainly we could sympathise with Joseph if he had allowed himself to sink into despair or abandoned himself to destruction in the face of such adversity.

But what did he do? "But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, . . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound."<sup>6</sup>

From the darkness of Satan's hostile influence, Joseph came triumphant into the glorious light of God the Father and His Son, Jesus Christ. How grateful we should be to the Prophet that in his hour of tribulation he endured in faith, "exerting all my powers to call upon God," and thereby obtained the blessing of the gospel restoration. And what a marvellous example he gave

each of us to follow when trials and adversity come upon us.

Undoubtedly the greatest suffering of anyone who has lived on this earth was that of our Saviour Himself, in the garden of Gethsemane. The Lord revealed to Joseph that this was so intense that it "caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup, and shrink."<sup>7</sup>

So terrible was this adversity through which Jesus passed that He prayed, "O my Father, if it be possible, let this cup pass from me."<sup>8</sup> And yet in His infinite agony, Jesus remained the Master, enduring the suffering that He alone could bear to bring to pass the blessing of immortality and eternal life for man. The plea to the Father was always conditioned by: "Nevertheless, not as I will, but as thou wilt."<sup>9</sup> The record of His suffering verifies: "Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men."<sup>10</sup>

The pains of Gethsemane and Golgotha were Satan's final assault on our Saviour in His mortal ministry. Added to the personal tortures of the cross and the great redemptive sacrifice in the garden was the burden He took upon Himself of the accumulated sins of all mankind. The nearer He came to the accomplishment of His great mission, the harder Satan tested

His divine resolve. And from that test, Jesus emerged the Christ.

Examples could be multiplied, but the pattern remains the same. From Heber C. Kimball's frightening encounter with the forces of evil came the rich heritage of the Restored Church in Britain. From Joseph Smith's contest with the powers of darkness in the Sacred Grove came the great vision of the Father and the Son, and the beginnings of the gospel restoration. And from our Saviour's agony in Jerusalem, man received the blessing of once again becoming at one with himself, his friends, and his earthly and heavenly parents. In each case, the nearer these individuals came to the blessing, the greater was the power manifested by the adversary to prevent the accomplishment of God's purpose.

May God help us to remember this lesson when the cares of the world press down upon us, when our hearts are weary and our courage nearly gone, when illness or adversity threaten our testimonies of His love and concern for us.

God has not promised us immunity from affliction, but that "after much tribulation come the blessings"<sup>11</sup>. The great prophet Alma promised us that "whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day."<sup>12</sup>

And the Lord has encouraged us in

our own day to "Be patient in afflictions, for thou shalt have many; but endure them, for lo, I am with thee, even unto the end of thy days."<sup>13</sup>

Realising that Satan always tests us the hardest when he knows great things are about to come to pass can help us through the periods of trial in our lives when illness, difficulties at work or school, and other problems persist in spite of our efforts to live the gospel.

Then we can take upon us the spirit of that son of Lancashire, William Clayton, and sing with new resolve: "Why should we mourn or think our lot is hard? 'Tis not so; all is right! Why should we think to earn a great reward, if we now shun the fight? Girl up your loins, fresh courage take; our God will never us forsake And soon we'll have this tale to tell—All is well! All is well!"<sup>14</sup>

#### NOTES:

- 1 **Life of Heber C. Kimball, 129**
- 2 **Ibid., 130**
- 3 **Ibid., 131—132**
- 4 **Ibid., 132**
- 5 **Joseph Smith 2:15**
- 6 **Ibid., 2:16—17**
- 7 **Doctrine and Covenants 19:18**
- 8 **Matthew 26:39**
- 9 **Ibid., 26:39**
- 10 **Doctrine and Covenants 19:19**
- 11 **Doctrine and Covenants 58:4**
- 12 **Alma 36:3**
- 13 **Doctrine and Covenants 24:8**
- 14 **"Come, Come Ye Saints"**



# Acknowledgement

## **DORIS WRIGHT, Central British Mission**

Doris Wright, came to the Temple in February, 1969. What a ray of sunshine she brought to us all. No task too large or difficult for her to handle. Her duties at the Temple were always done with a smile and no complaints.

Because of her, some of us are able to help out in the Crawley Mutual, as her car was always ready, and she always willing.

This English lass has given much to her Temple Call, she has a love for Temple work and radiates love and friendship to all who come.



## **DEIRDRE H. LEWIS, S.W. British Mission**

Sister Deirdre H. Lewis, a devoted and hard worker has just completed her mission as an Ordinance Worker in the London Temple.

She was one of the youngest and the first to be called to service in this capacity.

Deirdre was well liked and loved by all and added much to the already strong spirit that is found in the temple. With her experience as a full time proselyting missionary, she was able to work in the Visitor's Centre and meet many who came seeking.

We would like to thank her for her diligence and ask the Lord's choicest blessings for her in the wonderful life which lies ahead of her.



# or Temple Service

## **IRA W. W. MOUNT, London Stake**

On the 30th of November, Brother Ira W. W. Mount went back to work in the St. Albans Ward of the London Stake after spending six months as a full time Ordinance Worker at the London Temple.

Ira who has a wealth of knowledge as a genealogist and who is well versed in church doctrine, was a great help to all who have come to the Temple.

The staff at the Temple have been grateful for his assistance and look forward to working with him in the future.



## **JESSIE L. GOLDIE, Glasgow Stake**

Jessie Goldie, of the Glasgow Stake, finished a six months mission on 18th December, 1969 at the London Temple.

This gap left in the staff of Temple Workers, will be hard to replace. Always conscientious, in all the duties she was asked to perform, and having a very strong testimony, of the Gospel of Jesus Christ, she was ever valiant in its promulgation.

We of the Temple staff would like to wish her every success in her home life, Church duties, and nursing activities, which were so beneficial to everyone, in the period of sickness through which we have just passed. Thank you Sister Goldie for all your work in this part of the Lords vineyard.

Also thanks from the Crawley Branch, where she was active in Relief Society and the Junior Sunday School Class which she taught.



## GENEALOGY

### *Alteration in Records Submission Manual*

#### PAGE 28, FINAL PARAGRAPH

This paragraph has been withdrawn and the following condition applies.

“This temple is authorised to perform all ordinances to those who have been dead for one year or more and who require to be sealed to, or to have sealed to them, a living person attending the Temple. This also applies to those dead for one year or more who are to be sealed to the same parents at the same time as a living person attending the temple.”

Subject to this condition a Family Group Sheet must be fully completed and submitted to the Temple though the Genealogical Advisor at least two weeks before the proposed visit of the patron stating when the patron will be attending the Temple.

Example 1:— Father died 30th November, 1964. Baptised, 2nd April, 1967. Endowed 30th April, 1967. Mother died 27th December, 1968.

Brother died 2nd January, 1969.

Patron, daughter, may submit Family Group Sheet of her parents and their children for the work to be done for her mother and brother **providing** that she attends herself to be sealed to her parents.

Example 2:— Husband died 6th January, 1969. Patron, wife, may submit Family Group Sheet for her husband, herself and their children **providing** that she attends herself to be sealed to her husband.

# Message from the Temple President . . .

Dear Brothers and Sisters,

What a wonderful year it has been.

Many good people have heard the Gospel of Jesus Christ for the first time, and have been baptised into the true church.

Hours have been spent visiting homes and caring for the sick.

Seminaries have been organised, Scriptures learnt, Family Home Evenings held, records kept, babies blessed, couples married and afterwards sealed in the Temple of the Lord. M.I.A. Conventions Dance Festivals, Sunday Schools organised and Primaries enlarged.

What a busy and happy people we are.

Attendance at the Temple has made great strides and for this I would like to thank you all for your dedication to this important work.

Now 1970 lies in front of us an even greater blessings await us if we live the Gospel fully, and are prepared to go the extra mile in all we do.

May the Lord grant you joy in all your endeavours and may we all work together in building the Kingdom of God.

Sincerely your Brother,

Dougald C. McKeown

# Special Priesthood Day at London Temple

The third of January, 1970, what a wonderful way to begin a new year, 1970 wasn't very old when Priesthood Holders from all parts of the country including Scotland, began to arrive at the London Temple

Although it was early in the morning and quite chilly, a feeling of excitement filled the air, as these fine young men came into the Temple.

Some came on trains, some on buses, some in their own private cars, but all left their problems behind as they prepared for a Spiritual Feast. On one session there were 200 men and 13 women, every available seat was taken. Oh; what power, what strength, what a great out-pouring of the Spirit of the Lord was felt during this Session, and also the other Sessions.

480 male endowments were performed that day.

It might be interesting to note that it was one of the largest Priesthood Sessions since the building of the Temple.

Many old friendships were renewed, and many new friendships formed, as these fine priesthood holders sat around the dinner table visiting and enjoying a delicious meal.

At the end of a wonderful day many were reluctant to leave, but did so with a promise and a renewed determination to return again soon.

Some commented that they would like to return to another Priesthood Session in a month.

The Lord truly blesses those who keep His commandments and do His will.



# STAR NEWS

## BIRMINGHAM STAKE

LICHFIELD Branch Relief Society held their Christmas Bazaar at Tamworth on November 1st. Brother Freeth took part as Father Christmas in the Grotte, handing out Lucky Dips for the children. The Baking stall which included home-made jams, pickles, and extra chewy toffee! was a great success. The children were attracted to the toy stall, especially the dolls clothes, which were cleared almost immediately. Brother Mawle donated several handmade aeroplanes. A special attraction on the Christmas stall were the handmade tree decorations, which brought forth a lot of praise. The Press called and a photograph and write-up appeared in the local paper. Nearly £30 was raised from this event.

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There was a very sinister atmosphere at Woodsetton Chapel on October 31 as eerie looking figures dressed mainly in black, some on broomsticks, and others smeared with blood mingled together in the Cultural hall. Blood-curdling screams rent the night air, and hair stood on end as Bob Stanton told a grisly story in the dimmed Hall. Things did liven up later though when Brother Stanton and John Bond organised dancing and games.

Their Guy Fawkes Night was a sparkling occasion too, any one standing near David Bond or Robin Craven would certainly say that it went with a bang! There were plenty of tasty hamburgers hot dogs and baked potatoes to ward off the fierce November air.

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BIRMINGHAM Ward also celebrated Hallowe'en night, and the basement of



**Crawley District MIA won the Coveted Don K. Archer Cup for Participation and Sportsmanship.**

the old house made an ideal "Spook Alley." Witches, ghosts and other weird figures were at every turn, but they all proved to be quite human when it came to eating refreshments.

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#### **BRITISH MISSION**

Members of the CHELMSFORD Branch attended a "Pot Luck" social organised by the Branch Presidency on October 15, to bid farewell to Janis and Temple Futter. The couple left England a few days later for Temple's home in South Africa. Everyone wishes them well in their new life together.

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The Relief Society of the ESSEX District held a meeting for Sisters and their husbands at Chelmsford on October 30. The theme was "The Storage Programme" and President John A. Bigwood, (the Wheat King) of Ilford Branch, talked on food storage for almost an hour, then the rest of the evening was open for discussion.

The District Primary Bazaar and Talent Show this year was held at the



Southend Chapel on October 18, and was a great success. £25 was raised, and each branch received £3 10s. towards their Primary supplies. Approximately 280 people were in attendance at the talent show later in the day. Performances were of a very good standard, and judges, Primary President Margaret Peek of Romford, and Mary Short, former Primary President of Romford, had a hard task in selecting GRAYS branch as the winners of the Shield and Primary Colours, which they will now hold for one year.

The Primary Appreciation Dinner was held on November 15 at SOUTHEND Chapel and 38 officers, teachers and husbands were in attendance. An excellent meal of cheese and potato pie, vegetable soup and apple fluff, was prepared by the District Primary Presidency, 2nd Counsellor of the District Presidency, Clinton Lee, was in charge of the evening's entertainment of games and square dancing. Everyone had to join in to keep warm as the main heating system had broken down, but the evening soon warmed up under his direction.

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CHELMSFORD Branch held a "Pioneer Pow Wow" at M.I.A. on Tuesday, October 28. Many youth were there and so were the District M.I.A. Superintendent and President, Ray and Jane Botterell. Dancing, singing and a few games were the main activities of the evening, after which a pioneer meal of beans, jacket potatoes and toast was served.

On November 1, 40 people attended a "Flap Jack Fling" to sample the efforts of District President Harold W. Hunt. He and a few under "chefs" spent the evening turning out delicious flap jacks (pancakes) and apple fritters



**Centennial Grand March at Youth Conference honouring all Beehives, MIA Maids, Laurels and Gleaners of the British South Mission.**

with a choice of 4 syrups. The food was served at tables around the Cultural Hall by waitresses. Despite there being few in number, the evening was a success and 50s. was raised for the branch budget.

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Red Indians, pirates, pioneers and rather peculiar looking characters invaded the NORWICH chapel on October 28, but underneath the war paint, feathers and blankets they resembled the members of the M.I.A. at their annual Hallowe'en Fancy Dress Ball.

Patrick Moore conducted the proceedings, which consisted of a variety of games, sketches and dancing to the music of the "Clowns."

Awards were given for the best and most original fancy dress and Anthony Warren won the men's prize as a Lamanite chief, and Annette Burberry, the women's, as a Mormon pioneer.

### CENTRAL BRITISH MISSION

An excellent turkey dinner was served to approximately 82 people at the semi-annual dinner and dance of the Third Quorum of Elders for the Midlands North District, while a special 'spread' and entertainment was arranged for the children.

The opening address was given by the Master of Ceremonies, Leslie Florence, of Crewe Branch. A wonderful evening followed with modern and old time dancing played by Dennis Shiltern and His Kind of Music. More members attended later for the dancing.

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About fifty people attended a Bonfire Evening on November 5th, which was organised by CORBY M.I.A. in the grounds of the chapel. The evening started with a firework display and the traditional eats. Afterwards skits were performed by the Missionary Elders and then everyone gathered around the Bonfire for a sing-song.

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BEDFORD Branch regretfully said 'Goodbye' to another family recently when Brother and Sister Borley and their children left for New Zealand. Brother Borley had many callings including that of 1st Counsellor in the Branch, and 2nd counsellor in the District. In the Branch Sunday School he had been both Superintendent and a teacher. Sister Borley was 1st Counsellor in Primary and a teacher in both Primary and Relief Society, as well as being Branch Chorister and an M.I.A. leader. Everyone wishes them well in their new life.

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More than seventy relatives and friends gathered at the Worcester Chapel to join in the festivities of the





Some of the "Young Marrieds" at a recent "Pirate" Social held by Hayes Branch, British South Mission.

Coming of Age party for Geraldine Burton of the Hereford Branch. This was a dual purpose gathering as it also served as a welcome home party for Geraldine who has been touring Canada and the United States for the past seventeen months. During that time she was able to attend two General Conferences.

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The HEREFORD Branch Hallowe'en Social proved quite a strenuous affair. Mixer dances were organised by Bob Edden, games by George Burton, the records for the evening were provided by Graham Burton and the whole programme was M.C.'d by Audrey Presser. The excellent decor of the hall was carried out by Geoff Boucher.

The M.I.A. Table-tennis team have made their best ever start to the season since entering the Hereford Table Tennis League four years ago. They are currently top of the League, one

point ahead of their nearest rivals and undefeated after six matches.

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Elders Richard Garthe and Irvin Wright began their stay in Hereford by meeting with the Mayor, Mr. E. Hunt.

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Veteren centre-half Bill Boucher, a well-known figure in Herefordshire and Mid-Wales League Soccer since the end of the Second World War, and a member of the Hereford Branch, is retiring from the game at the age of 44. He recently suffered an injury which kept him out of work for two weeks and made him feel that perhaps it was time he stopped playing. He may decide to take up refereeing.

One thing which gives Brother Boucher as much pride as his playing success is the fact that not once during his long career has he been sent off or had his name taken. He said "Good behaviour on the field is a point I always try to impress on younger players, Arguing with referees and reckless play does neither a player or his club any good."

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### **GLASGOW STAKE**

Time was turned back one hundred years as members of the Stake assembled to commemorate the Centennial of the organisation of the Y.W.M.I.A. Many of the ladies were dressed in typical 1869 attire. The twenty-minute floorshow was an interesting presentation of two dance numbers representative of the dances of a century ago. One hundred and eighty members and friends celebrated the successful event held in the Drumchapel Cultural Hall on Saturday, October 25, 1969.





Floorshow Presentation at the Glasgow  
Stake Centennial Ball.



## **NORTH BRITISH MISSION**

**BURNLEY AND NELSON** Sisters joined together for two occasions in the Autumn. The first was a social evening when they enjoyed Potato Pie and peas. Afterwards they were entertained by singing and recitations in Scottish and Lanchashire dialect. There was also a sale of preserves in aid of the Relief Society funds.

The second event came when they performed a play at the Visiting Teachers Convention at Rawtensall on October 11th. They portrayed the Relief Society Through the Ages.

**Burnley and Nelson Relief Society Sisters meet for a Social Evening.**







**Carlisle Saints sitting in the Bath House at Chester Fort.**

The CARLISLE Branch Primary, accompanied by a good number of adults, visited Housesteads Fort and Chester's Roman Fort with its wonderful bath house along the Roman Wall. Built in the year 122 A.D. these are the finest remains in Britain. It was a beautiful day, marred only by fog patches, but thoroughly enjoyed by all.

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On October 25 a dance and buffet supper was held in the CARLISLE Cultural Hall to celebrate the 21st birthday of Olive Rankin. Olive received many presents from her friends and was presented with a pearl pendent by President Gerald Ramsbottom on behalf of the Branch members.



Olive Rankin

## SCOTTISH MISSION

Thursday, October 30, 1969, began a series of parties for the members of the ABERDEEN Branch when a Relief Society sisters held a social evening. The following night the M.I.A. organised a Hallowe'en party. Members arrived in fancy dress and were soon dipping for apples and eating treacle scones. A competition was held for the best cut turnip.

Another party, this time for the Primary children, took place on Saturday, November 1. The forty children attending joined in the fun and games with obvious delight, and made short work of the refreshments. They also wore fancy dress for the occasion. Three parties in three days must be quite exhausting.

The next event reported is of a more serious nature, when the branch held an Open House on November 19. Mission President Francis Nephi Grigg presided over the meeting. President George Bowie spoke, and then the film "The Three Witnesses" was shown afterwards the Steven Kemp family sang an intermediate hymn. Finally President Grigg spoke on "Family Home Evening." After the programme visitors were shown the displays around the chapel and the baptismal font.



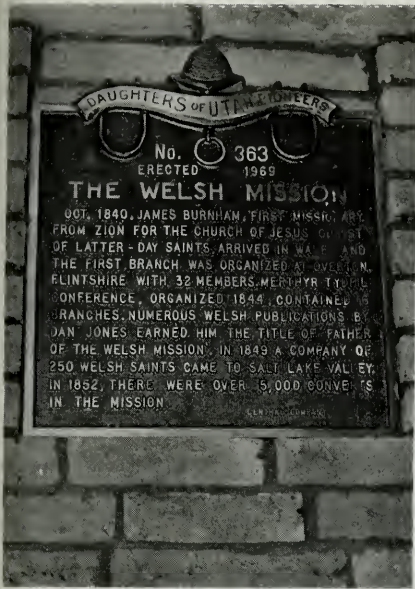
**Myrthyr Tydfil's Mayor, Alderman Albert John addressing the congregation.**

Early in November, the Merthyr Tydfil Branch of the Southwest British Mission unveiled a plaque presented by the Daughters of the Utah Pioneers in commemoration of the first missionary from Zion to arrive in Wales. It also honoured the many Welsh people who joined the Church and then emigrated to Salt Lake City.

The plaque was unveiled by the Mayor of Merthyr Tydfil, Alderman John Albert, who addressed the congregation. President Rulon Bradshaw was also in attendance.



Mayor, Allerman Albert John unveiling the plaque.



## SOUTHWEST BRITISH MISSION

1969 marked the Golden Jubilee of Scouting in the town of Merthyr Tydfil. After 50 years, the Scout Movement which was instigated by Lord Baden-Powell, still goes on and has been represented in Merthyr by eleven troops. The occasion was celebrated by a Grand Dinner and Dance.

Fourteen months ago, a group of L.D.S. boys applied for membership to the Merthyr Tydfil District Commissioner. The Branch had no regular Scouters and training had to take place in order for the Leaders to become recognised so that they could have an official Scout Troop.

At the dance, the L.D.S. Group was welcomed by the District Commissioner as a troop of the Merthyr Tydfil District Scouts and will be known henceforth as the Twelfth Merthyr. The new Troop Leaders took an active part in the Dance. President Arnold Jones, President Ralph Pulman and Brother Dave Harmon were members of the organising Committee and Brother Harmon was Master of Ceremonies. Other members assisted with the cabaret. This makes a new Era for the L.D.S. boys in Merthyr Tydfil.

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HELSTON Branch M.I.A. organised a social and invited District Y.W.M.I.A. President C. Pearce to be their guest of honour. During the evening a bring and buy sale raised £6 10s. 9d. for the branch building fund, and dancing was organised by Sister Seddon. Over 60 people attended and heard District President G. Pearce say how pleased he was with the efforts of the young folk, and urged the older members to join M.I.A. as well.



### SUNDERLAND STAKE

As the Stakehouse is undergoing repair, the bishop of HARTLEPOOL Ward gave permission for M.I.A. Stake Parent/Youth Night to be held in the Hartlepool Chapel.

The musical presentation was entitled "Make Mine Happy," and members from Middlesborough, Billingham, Hartlepool, Gateshead, Redcar, South Shields, Sunderland and Peterlee participated. Some of the acting was very polished, even though some of the cast had to learn their parts almost on the last day, but as usual everything was alright on the night.

Marjorie Marsh produced the play and Joyce Robson played the piano. A large number of people attended despite the bad weather and during the interval partook of the tasty refreshments provided by the Hartlepool Ward. Although very funny in parts, the theme of how we can make each other happy was very clearly demonstrated.

Folk Dancing in the Cornwall District.



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# Congratulations

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**Dean Wilson and Irene Lowe**

On November 8, 1969, Dean Thomas Wilson married Irene Elizabeth Lowe at the Norwich Chapel. The bride wore a beautiful white lace dress and was attended by four bridesmaids. Connell Fleming was the best man. Over 150 attended the reception which was brought to a close with entertainment by the "Clowns."

## ENGAGEMENT

The engagement was recently announced between Rita Lesley Fearn, B.Ed., elder daughter of Brother and Sister Leslie Fearn, of Bradford Ward, and Christopher John Freeman, A.R.S.M., B.Sc., D.I.C. elder son of Brother and Sister Leslie Freeman of Kingston Branch.

The couple met at the first L.D.S. Student Convention in Leicester. Both are very active members of the Church, Chris is the Y.M.M.I.A. Superintendent at Hyde Park Ward and Rita is the Y.W.M.I.A. President at Bradford Ward.

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## CONGRATULATIONS

The wedding of Sgt. Frederick Kent Betz of the Bedford Branch, and Gill Harvey of the Stevenage Branch, took place at the Stevenage Chapel on September 23, 1969. President Berny performed the ceremony. After the reception held at Letchworth House, the happy couple left for the London Temple.

Vanessa Poole and Peter Shalley were married in the Nottingham Chapel on October 25, 1969, by Bishop Sidney Vaughan. The bride wore a long slim fitting dress of embroidered satin, and was attended by her little sister Becky and Elaine Storer. After the reception in the Cultural Hall the couple left for a honeymoon in Spain.

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## BIRTHS

August 5, 1969—To Peter and Maureen Mullins, Widnes Runcorn Branch, North British Mission, a son, Simon Grant.

November 10, 1969—To Tim and Ann Corbin, Loughborough Ward, Leicester Stake, a son, Stephen Andrew.

October 16, 1969—To Peter and Coral Smith, Nottingham Ward Leicester Stake, a son, Mark Peter.

October 31, 1969—To Lewis and Elizabeth Schofield of San Diego, California, U.S.A., now at R.A.F. Base, Edzell, Scotland, a daughter, Diane.

September 9, 1969—To Nephi and Sylvia Dawson, Newcastle Branch, Central British Mission, a son, Linden Aaron Ben.

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# Ordinations

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Hubert Wainwright, Newcastle Branch, Central British Mission; James L. Fielding, Birmingham 3rd Ward, Birmingham Stake; Derek Prizer, Walsall, Ward, Birmingham Stake; William S. Poxon, Walsall Ward, Birmingham Stake; Phillip N. Smith, Woodsetton,

Birmingham Stake; Robert C. Wilkinson, Woodsetton Ward, Birmingham Stake; Jeffrey Davis, Woodsetton Ward, Birmingham Stake; Gregory W. Reeves, Birmingham Ward, Birmingham Stake; Ronald T. Baker, Birmingham Ward, Birmingham Stake.







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